

which could be supervised by orthodox masters and visited by inquisitorial Bishops.¹

Side by side with the * secular' University lived the * regulars.' The monks and friars had long played an important part in Oxford life. Outside the walls stood the colleges of Gloucester and Durham, where Benedictine monks lived under their own rule and at the same time enjoyed the education of the place. Within the city itself, over against Oriel, rose Canterbury College, lately converted into a house for the education of the monks of Canterbury by the ejection of the secular clerks and their warden. But the great strength of the Oxford regular clergy lay in the friars. They had four convents outside the walls, one belonging to each order. In the thirteenth century they had raised the fame of the University to the height where it still rested, by producing Grossetete, Eoger Bacon and Duns Scotus. But though the friars had once been respected, they had never been loved by their brother academicians, for they attempted to take advantage of the University without conforming to its rules. They wished to become masters and doctors in theology without studying the prescribed course of * arts.¹ Being themselves great theologians, they wished to make Oxford more theological. The seculars, on the other hand, were more secular in spirit as well as in name, and struggled to preserve, as an indispensable part of the University course, and as the principal factor in University education, those mediaeval * arts' which, narrow as they might seem to us now, were then the only studies by which learning was saved from being confined to theology and law. Disputes and jealousies had gone on for over a hundred years, and with special bitterness since 1300.

One of the chief causes of quarrel in the time of Wyclirfe was the assiduity with which the friars proselytised among the secular students. Many undergraduates came up to Oxford at twelve or fourteen, and were set down moneyless, friendless, without experience and far from home, in the midst of that extraordinary pandemonium. The insinuating friar knew well how to win these poor boys to join the cheerful and

¹ See Ap.